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Patience ! why, 'tis the soul of peace :
Of all the virtues, 'tis nearest kin to heaven ;
It makes men look like gods.
—*Dekker.*

Jainism and its relation to Practical Life.*

BY

Prof. R. Tatacharya M.A., L.T.

I shall place before you some features of a realistic religious system which was perfected several centuries before the Christian era. Regarding its hoary antiquity we have the impartial testimony of several eminent scholars like Tilak, Rhys Davids and Hermann Jacobi—all proving beyond a doubt that Jainism is a very ancient original religious system. The details of the system are fully recorded in the Jain scriptures as revealed to us by the Ganadharas, though the truth of the system does not rest on Revelation. Other religions may have Revelation as their foundation. But the solidarity of Jainism is based on an independent, self-consistent system of logic. The excellence of the system is admitted even in writings distinctly Brahmanical in character and origin. The Manusmriti contains verses forbidding the taking of food at night. So too the Yagnavalkya. More

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emphatically on the cardinal rules of practice now singularly labelled as Jain the Mahabharata has the following verse.—

Madya mamsasanam ratrau bhojanam kandabhakshanam
Ye kurvanti vritha tesham tirthayatra japastapah,

Baths in the holy waters, devotion and meditation are of no avail in the case of those who are addicted to the wine, flesh, night-meals etc.

So also the Bhagavata has—

Madya mamsa madhutyagi tyaktodumbara panchakah
Nisahara parityakta etad brahmana lakshanam—

Abstinence from wine, flesh, honey, the five figs, and night-meal —this is the characteristic of the Brahman.

Besides this we have various references in the sacred writings of the Brahmans showing reverence and devotion to the Tirthankaras or Jinas. A system then which was so famous is well worthy of the attention of a thoughtful assembly like this Philosophical Association. Prejudice and bigotry more than want of sympathy have wrought positive mischief and hindered men from getting a right understanding of the tenets of Jainism, so much so that it is very often denounced as a *nastik* religion. One European writer professing to write on all religions (with his mediocre second hand knowledge of a few of them) went so far as to say that such a religion as Jainism had no right to exist at all. But thanks to the labours of Jain scholars like the late lamented Kumar Devendra Prasad and distinguished Orientalists like Doctors Hermann Jacobi and Satischander Vidyabhushan, not to speak of the peculiar teachings of saintly personages like Sri Nemisagara Varniji, and the efforts of the Vernacular presses, we have every hope that justice will be done to Jainism and its proper place assigned in the great religions of the world. We have, I am glad to say, a Jain Literature Society even in London with Mr. Warren as Secretary and thinkers of the stamp of Ralph Waldo Trine. The prospect is not so gloomy as once it was, and the time is not far off when Jain Logic will be studied and Jain realism understood and appreciated like the realism of Bertrand Russel. It is unfortunate that while in the department of Tamil and Kanarese studies in the Madras University the claims of Jain Literature have not been neglected, in the department of Sanskrit the bigots are 'religiously' proscribing Jain works. But this is

after all one of the symptoms of the disease in the University which no amount of intolerance can ever eradicate. It is for you however to judge how materially realistic and not atheistic is the Jain system when you have yourselves made some acquaintance with it.

The Jinas or Perfect Beings are according to the Jains free from the eighteen sins:—hunger, thirst, fear, hatred, lust, fondness, old age, disease, care, death, sorrow, fatigue, dislike, pride, madness, birth, sleep, despair. Such a one is Jina—Apta the Soul's Friend. The Gatha in support of this runs thus:—

Chha tanha bhaya deso rao moho jara ruja chinta
Machchu kheo seo arai mao vihao jammam—
Nidda taha visao dosa edehi vajjio atto
Vayanam tassa pamanam suttattha parupayam jamha.

when he breaks off the shackles of *Samsara* (worldly bondage) he is *Arahanta*. He is a *Siddha*, his soul no longer having a corporeal frame. His is a liberated Soul, free from *Samsaric* environment. He is no more to be revolved in the cycle of the four *gatis*—human, superhuman, beastly or hellish states. His state is the fifth that of Moksha or Salvation. Is this atheism?

Take again Panini's definition 'an *astik* (theist) is one who understands that there is a paraloka a Beyond, a Hereafter, a Better Land, the Abode of the Blessed; the *nastik* is one who denies it.' Though the Jains admit that the Soul, Karma, and world are eternal, they deny the doctrine of creation (and destruction). Their God or Supreme Soul has nothing whatever to do in the matter. He neither smiles at your good deeds nor frowns at your wicked ones. Even so says Gitacharya—

Nadatte kasyachit papam nachaiva sukritam vibhuh

But there is a parting of ways. To the Jain the World—Matter, Soul and all is neither created nor destroyed. It is eternal, everlasting and real. The World about us is not *Maya*, not an illusion. It is real, really emphatically real. To understand this realism of the Jains we have to know how they view the Cosmos.

The theory of the Cosmos with all its minute details is explained in that part of the Jain Scriptures which is called the *Dravyanuyoga*. We have the formation of matter therein described as due to the aggregation or disintegration of atoms and

molecules. We have the primary atom—the indivisable paramanu from which we get the Skandha pradesa, the Skandha desa and the Skandha—the complete molecular unit or material particle. Substances or things that exist are called *dravyas*, and the Jains recognise six *dravyas* which make up the world or the Loka, beyond which is the Aloka. They are:—

1. *Jiva*—Soul;
2. *Pudgala*—gross matter of material form;
3. *Dharma*—the principle of motion;
4. *Adharma*—the principle of rest;
5. *Akasa*—space, relative and absolute;
6. *Kala*—time, relative and absolute.

The first five having something to do with bodily states and shapes are grouped together, though some are by themselves shapeless. They are called the *Panchastikayas*. The above six dravyas constitute the World—the system of reality.

These five entities—the *Panchastikayas*—are eternal, uncreated and of huge magnitude. The changes they undergo do not interfere with their permanence or identity of substance. The substance, is one, it is the inherent essence of things; it manifests itself in diverse forms; it undergoes manifold modifications. It is popularly said of them that they are dead or born when one form disappears and there appears another. If so, it may be said to endure, to be permanent through birth and death. It then has creation, destruction and permanence. It is the substratum of qualities and modes—*guna* and *paryaya*. As these two cannot exist independently, they are interdependent.

The *Pudgala dravya* has one molecular unit. All space is completely filled with such units—which may be minute or not, perceivable by the senses or not. But there are no interspaces. This atom is the basis of our concept of number, our concept of space, our concept of relative time. It moves or rests according to the well-known principles of motion and rest—*Dharma* and *Adharma*. These words should not be interpreted as meaning virtue and vice. They hold the Cosmos in order, as otherwise chaos would follow. They are not matter themselves, but are necessary material existences; and so are Space and Time.

Space again is either conditioned, limited, *vyavaharic* space or pure, absolute, geometric, multi-dimensional space. It may be

remarked in passing that Space-Akasa which was translated as ether was considered necessary for the production of sound, but the Jains hold that sound is due to the impact ofthe *paramanus* or material atoms. Time in like manner is either relative or absolute. The relative or *vyavaharic* time having space and other material or kayic objects for its measurement becomes limited, its simplest indivisible instant called *Samaya* being defined as the instant of the crossing of two Kalanus and we all know how vyavaharic time is measured. Even here the Jain writer has a hint against the non-Jain as may be seen from the following,—

Vyavahara kala bhedava
navar-ivar-ett-arivaraptarallade Jina pun-
gavaralladanuvananudan
tuva poltam samayamendu pelvavanavom ?

Who can know the divisions of vyavahara kala and say that samaya is the time of crossing of one anu with another anu, except the Aptas and the Jinas ?

Not so absolute time, which is also a reality. It is monodimensional. It is described as

Jivajiva dravya pa
ravartana hetuvartana lakshana sad-
bhavam nityam-amurtam
kevalagamyam sadanumeyam kalam.

I have briefly spoken of these dravyas which flow, exist, and are continuous, that I may speak of the Jivadravya at some length. Jiva is a dravya and as such has existence, permanence, modes, manifestations—qualities and attributes.

Jivas are either liberated or in bondage. The liberated Souls are the Siddhas. Those in bondage are called samsaric jivas.

The samsaric jivas are either sthavara or trasa. The sthavara jivas are mostly microscopic organisms with only one sense—that of contact. They are designated as E-indiya Suhuma—like the egg or the man in a state of trance. They are unconscious, though they are not non-conscious.

We have next the bisensic beings—(earthworm) having touch and taste, the trisensic ones (like the bug, scorpion, ant) with touch, taste, and smell or sight. The quadraesthetic beings (like the mosquito, fly or bee) have touch, taste, smell and sight. Next

come the five sensed beings like the animals, birds etc. Those with a mind in addition are human beings. Evidently this classification is not based on structure but on means for obtaining knowledge.

All these are *samsaric jivas*. A further division of them is made on the principle of liberation as Bhavya and Abhavya. More of this after we have considered the attributes of the Soul or Jiva. The text runs as follows:—

Jivotti havadi cheda uvaoga visesido pahu katta

Bhottaya deha matto na hi mutto kamma sanjutto.

The soul has life, consciousness, upayoga, is potent, performs actions, is affected by their results, is conditioned by his own body, is incorporeal, and is ordinarily found with karma. This is true even of the Nir-upadhi or liberated souls. Ordinarily these are the attributes of the *sopadhi* or limited Jivas. We shall briefly explain each of these attributes:—

1. Life—Ten aspects are mentioned in this connection—manobala, vagbala, kayabala, the five indriyas, Ayuh and Ucchvasa. Strength of mind, voice, body, the five senses, age, respiration.

2. Chetana—Consciousness—finite, associated with Will and Emotion—acting and enjoying.

3. Upayoga—Technically, the Jains use this word for damsananana *i.e.*, Perception and Knowledge—modes of understanding intimately related to the Karmic changes having fullest manifestation when the veil of Karma is destroyed.

The Svabhavagunas or good attributes are present in the germ in all jivas. Karmic influence corrupts them and the result is a Vibhava guna. That a man after death may become a deva or so-called god or other thing without change of essential characteristics of the soul is a tenet of the Jains—for it is said

Manusattanena nattho dehi devo havedi idarova

Ubhayatta jivabhavo na nassadi na jayade anno.

The soul that was is not destroyed, nor is a new one created. This view differs from the Kshanika Ekanta or Buddhistic theory that every change makes a different soul, and from the Nitya-Ekanta theory that all souls are ultimately one. Each is a different soul, its individuality is everlasting. This is the Jain or

Anekanta view. Ajjala calls himself Anekanta Vidya Vinodan—delights himself in the Jain learning.

4. Lordship—or capacity to assume different gatis or states. He is the architect of his own life. The states or gatis (man, deva, beast, hellish) are brought on by the soul himself owing to certain Karmas which define their conditions and periods. Though engrossed in Karmic matter, the soul has the germic potentiality of liberating itself and attaining Nirvana from which there can be no return. So we do not recognise the doctrine of the *fall of man.*

5. Karta.—He is the doer of his own Karmas—both physical (dravya) and mental (bhava). Here one might question how material as the surroundings are, Jiva can be influenced or influence, being himself not material. But the interaction or inter-relation of Psychic and physical conditions is an established fact. Karmic series though physical in nature determine psychic series; Bhavas produce change in matter. Pure thoughts are modified, made impure. The two series cannot be independent; the relation is one of interdependence—modified by the strength of the Jiva or soul, and its response to external impressions.

6. Bhokta—He enjoys the fruits of his own Karma. 'As you sow, you will reap'

7. Dehamatra—not confined to a particular part of the body; may be regarded as of the same dimensions as the body.

8. Amurta—is incorporeal, being spiritual by nature.

9. Karmasamyukta—is born with Karmas—Jiva in Samsaric state. The attributes of the Nirupadhi or unlimited, free, liberated soul may be inferred from the above by removing such terms as limited, finite, impure &c.

Under Upayoga—Perception and Knowledge it is possible to treat of the various divisions of knowledge according to the Jains. They hold that Jnana or Knowledge may be divided into Mati, Sruta, Avadhi, Manah paryaya, and Kevala. Under each of these several divisions are recognised. So many as 336 are numbered, defined and catalogued as forming matijnana. We have also the bad forms kumati, kusruti, vibhanga—kinds of evil knowledge.

I said I would refer again to the Bhavya and Abhavya Jivas. The latter even with their germic potentiality of liberation are insensible to suitable opportunities which they lose and do not utilise for perfection. Not so the Bhavya Jivas. They have under

proper opportunity the capacity for perfection. Having bored you so far with details of the Jaina soul, I think it becomes imperatively necessary for us to seize like the Bhavya the earliest and fittest opportunity for perfection. Even King Sagara owing to Karmic fondness had to let go some opportunities for liberation. Once the bhavya gets the right opportunity his soul cannot be corrupted. He is on the right path.

Now it remains for me to speak of some of the applications of this philosophy of the Jains to practical life. What religion is there that enjoins on us lying, killing, covetting etc? Such rules are common to most religions. There is so far no difference of a moral standard under those heads. The Jains condemn such things equally like others. They are strongly against the practice of taking food at night; for they say—

Chammatthi kida unduru bhuyanga kesayi asana majjammi
Padiyam na kimpi passayi bhunjayi savvampi nisi samaye.

"Dirt, skin, bone, hair, insects etc., will not be seen if they get into the food. Even if you had a light, it would invite a number of four sensed jivas, which fall into the food, and contaminate it; and one who takes such food gets some disease or other." This hygienic principle is broken and the soul is destroyed, so to say, he evinces want of kindness to life, so on he is led again on the four-gati wheel to roam and suffer long long misery. Because this wholesome rule is strictly observed by the Jains, the non-Jains have a grim delight in breaking it.

Take again the question of the flesh diet. The Jain Sastras say—

Mamsam amejjha sarisam kimikula bhariyam dugandha vibhaccham
Pa enavi na chiveyam na tirae tam kaham bhottum.

"Foul organisms, insects fill the flesh, detestable stink, not fit to be even trodden with the foot, unfit to be approached—How is it fit to eat? Enough of such quotations and references. The scientific achievements of the Jains seem to startle even modern scientists and mathematical philosophers in their ideas of molecules and atoms, notions of absolute space and time, response of plants, and microscopic objects to feelings. They had forestalled the modern theory of sound, forestalled Dr. Bose's Feeling of Plants, forestalled Bertrand Russel's Pure Space and Time. When we compare

the conflict between Religion and Science in Europe and in India we admire the thoughtful Jains who had worked out a religious system consistent with their scientific achievements. Their rules of conduct ought by no means to be peculiar to them, nor do they show apathy for all truth loving systems. Love of Truth is the doctrine of Science and so of the Philosophical systems. Gentlemen, you will probably concede that in the Jain system there is much that has found corroboration from Modern Science, and Modern Mathematical Philosophy, and that there is consistency running throughout. Such a thoughtful people had attained a very high state of civilisation long long ago and they enforced on the votaries of their religion not empirically but in a rational manner certain admirable rules of conduct, which modern Science, Jurisprudence, Politics etc., all combine only to confirm. We now look at them with indifference. Take for instance, the first commandment, "Thou shalt not kill." How literally have we kept to this law? Have we not invented Gods that enjoin this but yet demand sacrifices of bull, sheep, calf, man or child? Have we not been taking shelter under 'thou' and get somebody else to kill for us and create a depressed class? How many civilised nations are even to-day prepared to twist the law and boast they are holy in thought, word and deed! It is unnecessary for us to adduce proofs. After a comparison of the Sikh Sepoy with the German Soldier in point of bodily strength, the elephant or the horse with the lion or the tiger, it is needless to say that Science has not yet proved that flesh diet is not the natural food of man. It is needless to comment on all the rules of conduct. Every civilised man knows very well what they are, and how they are transgressed. A mere comprehension of the rules without conformity to the spirit of the law will not divest us of our moral responsibility. We have our moral code and we fancy we have a moral responsibility. We fail to realise the full significance of both when we are material and gross. We have still to go a long way before we get into the Right Path. The gospel of non-violence is commendable and can never be repeated too often. Understand fully the meaning of non-violence—A good Sermon you would think. But I do not see why you should view it only with a narrow political significance. Invest it with a spiritual meaning and you will see that Mr. Trine is quite correct when he says that if we give up base desires, flesh,

drink and the like, there should be no wars in the World. Carnivores as we have become, blood thirsty as we are, we cannot regard the world as anything better than a jungle whose denizens are in a state of constant warfare. One of the chief inducements for recruiting against the late war in India was plenty to eat and plenty to drink and plenty to smoke. The newly recruited Sepoys manifested the brute in the man so clearly that the war was on all hands admitted to be a menace to morality. The Bhavya not only knows the rules of conduct, but also puts them into practice. In every soul are the germic potentialities of kindness and non-violence, honesty, chastity and moderation. It is our ignorant culture, our aimless civilisation, our struggle for power, pomp, lead or glory, our easy going life, our illogical defence of an indifferent moral system that drifts us into the vortex of the whirlpool in the Samsaric Ocean, that makes us assume the creed wholly or partly of the magician in the Karpuramanjari who knew no mantram, nor tantram, devotion nor contemplation but ate flesh, drank wine, and enjoyed as 'him listed' and went straightway to Heaven.

> Mantani tantani na kim pi jane jhanam cha ne kim pi Gurup-pasadaa
>
> Majjam piyamo mahilam ramamo mekkhum cha jamo Kala-magga lagga!

Let us be on the lookout for opportunities to deliver us from evil, gross, base, karmic influence, and use them to uplift our souls and attain that elevation which the liberated souls of the Tirthankaras attained. Science, real knowledge, knowledge which is permanent, true and self consistent is doubtless one such opportunity. Let us believe we shall profit by such knowledge and so regulate our conduct as not to transgress scientific natural laws. Disobedience of natural laws is immediately punished without any distinction of caste, colour or creed. Think of the consequences of disregard of the laws of health. Such disobedience is worse than civil disobedience.

Gentlemen, I must apologise to you for the length of my reading and the short comings of my performance. You are to be congratulated on forming a Philosophical Association not before in existence in the Rajahmundry College. You have splendid opportunities before you and admirable guides to direct your

researches in departments still to be explored. I wish your Association a long, bright and useful career, which this inauguration bids fair to.

I have one more pleasant task that of thanking you for the honour you have done me in asking me to do the first reading before the Philosophical Association. This is not the first time in human history that a square man was put in a round hole.

Pramana-naya-tattvalokalamkara.

OF

Sri Vadideva Suri.

(*Translated by Harisatya Bhattacharyya M.A., B.L.*)

(*Continued from page 30 of Vol. XVIII, No. 2.*)

Sutra 22.

The objects, known by '*Telepathy*', are the particular aspects of the substances called Minds. It arises when its enveloping hindrance subsides in a particular way because of Restraint and Purity (practised by the knower).

Commentary.

The power of *Telepathy*' can be attained by higher animals like man only. By means of it, the various modifications of other people's minds can be known.

Sutra 23.

'*Complete Knowledge*' is Pure Knowledge meaning the knowledge of all the things with all their modes or manifestations. It arises when owing to particular causes all the knowledge—enveloping hindrances are annihilated.

Commentary.

Complete or Pure Knowledge is equivalent to Omniscience. The causes of Omniscience are described by the commentator to be two-fold. The internal causes are Right Faith, Right Knowledge etc., and the external cause is that the would-be possessors of Omniscience had the auspicious births as '*Jinas*' or conquerors of ignorance.

It is to be observed that the Jaina thinkers by believing in the possibility of Omniscience, obviously go against the view of

the Mimansaka school, according to which Omniscience is impossible. Why,—ask, the Jainas—must Omniscience be impossible? Is it because any of the mental faculties contradicts its possibility or because there is no proof for its possibility? In the first case, what faculty is it,-Pratyaksha or any other Pramana? Now, Pratyaksha is either transcendental or practical. The transcendental perception again is either incomplete or complete. The incomplete transcendental perception, as we have seen, is either clairvoyance or telepathy. Neither of these, however, opposes the possibility of Omniscience in as much as they deal with 'things having form' and 'mental substance' respectively. It goes without saying that the complete transcendental perception which is Omniscience itself cannot be said to oppose the possibility of Omniscience. Coming to the practical perception, we may say that neither of its two modes,—*viz.*, the sensuous and the non-sensuous—opposes the possibility of Omniscience. The non-sensuous or internal perception consists either in curious presentiments or in pleasurable or painful feelings. None of these prove the impossibility of Omniscience. If it be said that sensuous perception opposes the possibility of Omniscience,—we ask, whose perception is it,—your (*i.e*, the opponent's) own or other person's? If your own perception opposes,—there may be two alternatives. You may say that your perception at the present moment is opposed to Omniscience; this position, however, is not to be contested. But if you say that your perception is at all times and in all places to be opposed to Omniscience,—we ask,—do you say it after having experiences of all times and of all places or do you say it without having them? In the first case, you yourself are an Omniscient being and thus contradict your own position. In the latter case, your assertion is dogmatic. If, however, it be argued that other person's perception opposes Omniscience, all the difficulties just discussed crop up. It may be urged, moreover, that as no person can make you feel his own perception, you must be dependent on his *ipse dixit*, —that Omniscience is impossible. In that case, why should you not believe in our assertion regarding the possibility of Omniscience? For all these reasons, the Pratyaksha or direct perception cannot be said to oppose the possibility of Omniscience. If it be said that our experience other than direct perception is opposed to Omniscience, we ask, what is this experience? You cannot say that as we have not yet come across an Omniscient being in our

experience, such a Being must be impossible. For, when we are asleep,—pillars, pitchers, lotus—flowers, clouds etc., are not perceived; but certainly, we are not justified in saying that they are non-existent then. It cannot be said that the Pramanas—Anumana or inference, Sabda or authority, Arthapatti or the method of residues, Upamana or analogy and Abhava or proof with regard to non-existence—are opposed to the possibility of Omniscience. Anumana cannot establish the non-existence of Omniscient Beings. Rather it, in trying to do that, posits the possibility of Omniscience. Anumana is based on the invariable relationship between the Hetu and the Sadhya. You yourself say that you have no experience of Omniscience; how then can you get a Hetu which may be connected with it? Hence in trying to refute the doctrine of Omniscience Anumana rather posits it. The Commentator shows how the Lord Vardhamana may be proved to be an Omniscient Being. The Hetu or reason which establishes Omniscience in the Lord is not fallacious. The facts that the Lord Vardhamana's Knowledge was not limited to a small number of objects, that He did not observe only a small number of objects, that He did not teach about only a small number of objects, that the hindrances to His knowledge did all totally subside, that He was free from attachment and envy, that what He taught were not opposed to the Pramanas, that His heing a Teacher and His being an Omniscient Being are not facts contradictory of each other,—these facts and similar facts conclusively determine that the Hetu establishing Omniscience in the Lord Vardhamana is perfectly faultless according to the rules of logic. Hence Anumana is not opposed to the possibility of Omniscience; it rather proves that the Lord Vardhamana at least was an Omniscient Being. Next,—it cannot be argued that Sabda or Scriptural authority is opposed to the possibility of Omniscience. What kind of Scripture is it that opposes Omniscience? If you say that it is '*Apaurusheya*' or not-man-made' Scripture, we answer that there cannot be any such Scripture. If, however, you say that it is 'man-made' Scripture we say, that in order that such a Scripture may be authoritative, it must be revealed by a Being who is Omniscient (in which case, the possibility of Omniscience is proved by the Scripture itself); if it is not revealed by such an absolutely wise and Omniscient Being, we cannot accept its doctrines. Arthapatti, as we have seen, proves a fact by offering an explanation which

could not be put forward by the other Pramanas; Upamana or analogy deals with similarity and similars; none of these, obviously, has anything to offer against the possibility of Omniscience. The Abhava-Pramana deals with fact of non-existence. But as Anumna can establish the positive existence of an Omniscient Being, it cannot be the business of the Abhava-Pramana to establish the impossibility of Omniscience. Lastly, it cannot be said that there is no proof for the possibility of Omniscience; for Anumana, as we have shown, does conclusively prove it.

Hence the Jaina doctrine that Omniscience is possible is proved to be true.

Sutra 24.

The '*Arhan*' or the Venerable One is possessed of it, as He is faultless.

Commentary.

As the Lord is free from Attachment, Envy and Ignorance, He is Omniscient.

Sutra 25.

That He is faultless is evident from the fact that His words are not opposed to the Pramanas.

Commentary.

"It is thus explained:—*Arhan* is faultless; As His Words are not opposed to the Pramanas; One who is not faultless cannot have (such words); As the man in the street; Now, *Arhan's* words are not opposed to the Pramanas; Hence, He is faultless."

Sutra 26.

As His theory is not opposed to (literally, by) the Pramanas, the agreement of His words with them is established.

Commentary.

The theory of the *Arhan*, here referred to, is the *Anekanta* theory or the theory of Possibility. According to the school of Jainism, this theory is the correct theory in philosophy. It is enunciated by no less a person than *Arhan* or the Lord, who is Omniscient and is opposed to none of the Pramanas.

"In all places, the words of the *Arhan* are not-opposed to the Pramanas; because His theory is nowhere opposed by the

Pramanas; where a person's theory is not opposed by the Pramana, (there his words are not-opposed to the Pramana; As for example, (the words of) a physician, in the cases of diseases (of patients); the theories of *Arhat e.g.*, the Anekanta-doctrine are not opposed by the Pramana; hence, in all these cases, His words are not-opposed to the Pramanas. In this way, it is proved that the *Arhan* is Omniscient."

The thinkers of the Nyaya school here contend that Omniscience is not possib'e in a man like *Arhat* but that it is possible only in the Lord who has created the universe. These theistic philosophers argue that the earth, mountains etc., bear marks of having been dependent on a Cause *i.e.*, of having been created and that hence we must posit a Creator at the back of the universe. Jainism rejects the theory of a Creator. Let us turn to the substance and the things of the world. Are we to suppose that the Creator exists in the form of the earth and the mountains etc.? Had it been so, the earth and the mountains would have been eternal,—which is impossible since these have forms and all things having forms are impermanent. Then again, we cannot possibly imagine how the Creator might have given shapes to all things. Were they shapeless before they got their shapes? This is inconceivable. Or, are the things passing from shape to shape? In that case, we do not see where to stop and where the Creator is to come in. Anothor question is, Were the Souls too created by the Creator? This is impossible, as they are said to be without beginning. It may next be said that the substance of the world is eternal and that the Creator creates simply the Modes *e.g.* men, gods (devas) etc. This position also is untenable. Souls are admittedly uncreate and eternal and so far as their embodiments in human or other forms are concerned, these are due to virtue and vice. Hence, the simple fact that the earth, the mountains etc., bear marks of having been dependent on causes, does not prove that there must have been an intelligent Creator at the back of all things.

Sutra 27.

His in-omniscience is not established because of His taking morsels of food; as taking morsels of food and having Omniscience are not opposed to each other.

Commentary.

The Digambara school of Jainism contends that if a Being is found to take meals, he cannot be presumed to be an *Arhan* and Omniscient Being. The author of the present book, who belongs to the Svetambara sect of the Jainas, refutes the position of the Digambaras on the ground that Omniscience and taking meals are not inconsistent with each other. An *Arhan* is all-knowing, although He eats food. It cannot be said that Omniscience is directly opposed to taking meals; for, this position means that an Omniscient Being would be unable to procure meals,—would be unable to eat them even if procured,—or would not be willing to eat them for fear of losing Omniscience. If it be said that Omniscience as a form of knowledge must necessarily exclude or oust the phenomenon of eating food,—well, the Digambara objector would be unable to take meals as he has some knowledge. It may be argued that Omniscience and eating food cannot co-exist; but considering the fact that from an Omniscient Being all the obstacles to Infinite Power have subsided, there seems to be no reason why a Being may be Omniscient and at the same time be deprived of the power of taking meals. Neither the food nor the pot of the food nor the gross body fed with the food can destroy Omniscience. Food cannot destroy Omniscience; for it is found not to destroy the limited knowledge that we have. The question of the destroying effect of the food-pot cannot arise in the case of the *Arhan* who eats from his hand. Omniscient Beings other than the Arhat cannot be affected by the influence of the food-pot as they are free from all attachments (so that a food-pot cannot raise in them a feeling of 'mine'. Omniscient Beings have their gross bodies; they do not care for these; how, then, can a food-pot disturb the absolute desireless-ness of their souls? That the gross-body of an Omniscient Being, fed with food cannot destroy his Omniscience is manifest from the fact that at the rise of Omniscience, the sage is found to have the gross body still. These reasons and similar ones go to show that Omniscience and taking meals need not contradict each other.

Here ends the Second Chapter, entitled
'The Determination Of The Nature Of
The *Pratyaksha* or Direct Knowledge'.

A Note on the Jaina Classical Sanskrit Literature.

BY

P. C. Nahar, M.A., B.L.,

(Second Oriental Conference, Calcutta, 1922.)

IN these few sentences, I do not aspire to deal even modestly on a subject which requires careful study and deep knowledge of both Jaina and non-Jaina literatures. Apart from those Indian and foreign scholars who are interested in the sect and are devoting their time and energy in pursuit of an authentic knowledge of the history, religion and literature of the Jainas, few I suppose are acquainted with the result of the labours of scholars engaged in this direction. Now and then I meet people who still think that Jainism is a branch of Buddhism. There are some who consider the Jainas as a schism of the Hindus holding the doctrine of Atheism denying everything. It will suffice here to point out that it has now been conclusively proved from both external and internal evidences at hand that Jainism existed long before Buddhism took its birth. The text of the Jaina canons are in Prakrit or Ardha Magadhi and there exist voluminous commentaries on them known as Panchangi Tika by Jaina Sanskrit scholars of different periods. The importance of these Jaina Agams can not be over-estimated and their Sanskrit commentaries are good examples of classical Sanskrit prose literature of the Jainas. The sum total of these commentaries will come to several millions of verses counting 32 letters as equal to one sloka. Very little attempt has been made to edit them properly and I may aptly quote here the words of Dr. Barnett—"Some day when the whole of the Jaina Scriptures will have been critically edited and their contents lexically tabulated together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature.

With regard to the Jaina Sanskrit literature, much remains to be done in the field. From the available materials we have no knowledge of any Sanskrit Jaina literature before the Nirvana of Mahavira, the last Tirthankara, which event took place in the 6th century B.C. From this period downwards, besides the canonical works in Prakrit, Jainism possesses a very rich Sanskrit literature.

The Jaina classical Sanskrit literature may conveniently be divided into three periods. The period from 1st century B.C. to the 10th century A.D. may be classed as ancient; the next from 11th century A.D. to 15th century A.D. may be said to be mediæval and the period following from 16th century to 19th century A.D. may be called as modern. Before 1st century B.C. mention should be made of Bhadrabahu who according to Pattavali succeeded Sambhuti Vijaya in the beginning of the 4th century (317 B.C). He was a great scholar and commentator. His commentaries on Jaina canons known as "Niryukti" are well-known to the Jainas. "Bhadrabahu Samhita" a work on Jaina Astronomy is as the name implies, also attributed to him, but no old manuscript has been discovered of this work and the present available text may be a late fabrication for the genuine work by him now lost. After Bhadrabahu and his contemporary and successor Sthula Bhadra, a number of schisms took place which led to a period of great literary activity, but we have little material at our disposal to show it.

The famous philosophical work known as "Tatwartha Suttra" is written by Umaswati Vachaka, who flourished in the 1st century before the Christian era. He is said to have written about 500 works but at present about half a dozen of his works are extant. Both Kundakundacharya and Umaswati belonged to this period and composed many important Sanskrit works. "Panchastikaya" by the former and "Prasamarati Prakarana" by the latter are works well-known to the Jaina scholars. Shyamacharya, a pupil of Umaswati followed him as a great scholar of Prakrit and Sanskrit. Siddhasena Divakara also known as Kumuda Chandra was a contemporary of Vikramaditya and his famous "Kalyanamandira Stotra" is very popular among the Jainas of all sects.

In the 5th century A.D. the whole Jaina Siddhanta was reduced to writing under Devardhi Gani Kshamashraman and the period must have been one of great importance for Jaina literature as the whole of the Jaina canons were collected and written out. Kshamashraman was a pupil of Lohitya Suri a great scholar, but unfortunately very little is left to us regarding his life and works. After Devardhi Gani, the history of the literature for 3 or 4 centuries is yet veiled in obscurity.

It is not possible to give here a complete list of all classical Sanskrit works by Jaina scholars on different subjects within the

short scope of this paper. A glance at the Index of authors in Peterson's Reports (4 & 5) is quite sufficient to impress on any scholar, how greatly the Jaina writers contributed towards all branches of literature. A couple of volumes can easily be filled up with the history and development of Jaina classical Sanskrit literature of each of the two principal sects of the Jainas, the Swetambaris and the Digambaries. The literature of the latter abounds mostly in works on Metaphysics, Ethics, Logic, History and Mythology, etc., while that of the Swetambaris consists of works on all subjects including Grammar, Lexicography, Rhetoric Astrology, Medicine, etc., and either literature is full of works on ceremonials and rituals. A careful study of them will clearly bring out the fact that the Jaina scholars were genuine lovers of literature and unlike non-Jaina writers they made no difference between a Jaina and non-Jaina work and they embraced the whole range of the Sanskrit literature of the Brahmanical writers as their own.

I especially draw attention of the scholars to the fact that there exist valuable commentaries by different Jaina Scholars on almost all the important Sanskrit works on different subjects. It is strange to find that these valuable commentaries by Jaina scholars, are not popular or even known to all the scholars.

It is to be pitied at the same time that we do not find any ancient Brahmanic scholar appreciating or commenting upon the original works of Jaina writers. On the otherhand it is a matter of pride to find our Jaina scholars unlike other Indian scholars rising above all sectarian differences and cultivating a genuine taste for literature without making any distinction between Jaina and non-Jaina works.

The great scholar Hermann Jacobi, in connection with a Jaina work "Upamitibhavaprapancha Katha" has truly said "The work is well known to the Jainas but it is never mentioned by any other writer who is not a Jaina. In this case too sectarian interests prevailed over impartial judgments etc." The same is the case with Jaina Vernacular literature. I have not come across any old Vernacular work by a non-Jaina writer on Jaina religion or ethics or history of the sect. On the contrary I have found the Jaina scholars invariably fond of Hindu literature, and many Brahmanic legends and stories are still to be met with which were composed by Jaina scholars. I have also seen Sanskrit Prasastis

of temples dedicated to Hindu gods composed by Jaina scholars. The oldest writings of many Indian languages such as Guzrati, Kanarese, Tamil etc., owe much of their existence to Jaina scholars. Dr. Hertel in an article "The Jainas and the Panchatantra" read at the Jaina Literary Conference at Jodhpur in 1914, has said "My researches on the history of the Panchatantra have given a result which neither I nor any European or Indian scholar could have expected. They have shown me how enormously the literature of the Jainas and especially that of the Swetambaris of Guzrat, has influenced the Sanskrit as well as the Vernacular literatures of India and in the meantime they have given me the proof of the unexpected fact that one Jaina work the Sukasaptati has, as a whole book, been translated into Persian and has been propagated and lastly brought to Europe by the Mahomedans."

All the important Prakrit and Sanskrit Jaina works whether big or small have besides one or two commentaries in Sanskrit, sometimes as many as six or eight Tikas, Vrittis and Avachuris showing the activity of Jaina monks as well as their literary zeal.

In the limited space of this paper I can scarcely do full justice to the subject. Leaving aside the whole range of religious and philosophical literature, I shall speak a word or two on Jaina Logic which possesses a large number of important Sanskrit works on the subject. I am sure many of us are acquainted with, "The History of the Mediæval Indian Logic," by the late lamented Mahammahopadhyaya S. C. Vidyabhusan in whom the Jainas have lost a great patron of their philosophy and literature. From the introduction and the body of the work it will be seen how far the world of Indian System of Logic is indebted to Jaina scholars. I had occasions to discuss with him several points of disagreement as regards his theory of some dates and exposition, during his visits to me in connection with the preparation of a revised edition of the aforesaid work. In his introduction to "Nyayasara" he speaks of "Nyayatatparyapradipika" as a very learned Jaina commentary. It is interesting to note here a few more commentaries by Jaina scholars on non-Jaina logical works.

1. "Kandali Tippani" by Narachandra Suri.
2. "Nyayabindu" glosses by Malla Vadi.
3. "Nyayasara Dipika" by Jaya Sinha Suri.
4. "Nyayalankara Tippani" by Abayatilak Suri.

5. "Tarkabhasa Vartika" by Subha Vijaya Suri.
6. "Tarka Phakkika"-on Tarka Sangraha by Kshamakalyana.
7. "Tarka Sangraha Tika" known as "Siddhanta Chandrodaya" by Yati Krishna Dhara.
8. "Mahavidya Vidambana Vritti" by Bhubana Sundara.
9. "Lakshana Sangraha" by Ratnasekhara Suri.
10. "Saptapadarthi Tika" by Jinavardhana Suri.

As regards Grammar, Panini, the greatest grammarian, has mentioned Sakatayana as his earlier authority and researches have proved that Sakatayana was a Jaina. Although we have little material at hand to quote names of other earlier Jaina grammarians, yet we can say with some certainty that there must have existed many grammarians among Jaina scholars of time before Hemachandracharya in the twelvth century A.D. He was one of the greatest Sanskritists the world has seen. He wrote works on every subject. His single work "Trisasti Salakapurusha Charita" consists of about 34000 slokas.

Dr. Kielhorn in an article, "A brief accouut of Hemchandra's Sanskrit Grammar," published in "Vienna Oriental Journal" Vol. II p. 24, says—"Admitting that Hemchandra's Grammar is by no means an original work, I nevertheless venture to call it the best Grammar of the Indian middle ages. Its author has carefully brought together the materials contained in the works of his predecessors, and by a judicious arrangement of the matter and a sparing employment of artificial symbols he undoubtedly has facilitated the study of Sanskrit among his countrymen. May these lines induce their descendants to furnish us soon with an edition of it such as it deserves."

Professor Tawney in his introduction to the translation of "Kathakosha," has rightly quoted Dr. Buhler's remarks which run as follows. "They (the Jainas) did not rest satisfied with merely setting forth in Sanskrit, the doctrines of their own religion. They threw themselves into the secular learning of the Brahmanas. They achieved such success in Grammar, in Astronomy and even in belles-letters as to win for them the admiration of their opponents.

The following are instances of some of the commentaries by Jaina scholars on non-Jaina grammatical works.

(1) Paniniya 'Dhatupatha Tika' by Ramachandrarshi, a Jaina monk.

(2) 'Kalapachatuskakhyata Vritti' by Durga Sinha and 'Dourga Sinha Vritti' by Prithvi Chandra Suri and another gloss on the same by Muni Sekhara, 'Katantra Vibhram Sutra' and Avachuri by Chritra Sinha; 'Katantra-Vritti-Vanjika - Durgapada - Probodha' by Janaprabha Suri; 'Katantra-Vistara' by Vardhamana and 'Katantratta' by Vijayanand.

(3) Sarasvata, a popular grammar with the Jaina student, has got six Jaina commentaries by Chandrakirti, Shahajkirti, Bhanuchandra, Dayaratna and Yatish.

As to the treatises on Lexicography the various compilations of Hemachandracharya with their commentaries by himself are well-known to all Sanskrit scholars. Mention may be made of a number of other works as "Anekartha Tilaka" by Mahipa, "Ekaksharinamamala" by Sudhakalasamuni, "Dhananjaya-nama-mala" and "Payalachchhi-namamala" by Dhanapala, "Saradinamala" by Harshakirti "Misralinga-kosha" by Kalyanasagara, "Viswalochana Kosha" by Digambara Jaina and Sabdaratnakara by Sadhusundara Gani.

If we turn our eyes to works on Poetics and Rhetoric we find a large number of compositions by Jaina Scholars. As far as commentaries are concerned on "Vagbhatalankara" a well-known Jaina work, we have some half a dozen commentaries *e.g*, by Jinavardhana, Kumudachandra, Vardhamana Suri, Jnanapramoda, Rajahansa and Sinhadeva. "Alankara-chudamani and Chhandanusasana with their Sopajna tikas are by Hemachandracharya and a long list can be prepared of other original works. There also exist commentaries on Brahmanical works on this head "Vrittaratnakara" has got two commentaries, one by Somachandra and the other by Samaya Sundara. Harsakirti and Hansraja have composed tikas on "Srutabodha" by Kalidasa. We have commentaries on "Jayadeva Chhanda Sastra" by Vardhamana Suri and Srichandra.

As regards original Kavyas, Natakas and Champus composed by Jaina scholars, some of them are almost as good as the works of Kalidasa or Bhababhuti or the author of Kadambari. Some of these are already in our hands and before long we will be able to

read others as they will be out. A few remarks on these treatises by eminent scholars to show the excellence of this literature will not be out of place here.

In the preface to the "Upamitibhava-prapanchakatha" an ancient classical Jaina work by Siddharshi in the fifth century A.D., Dr. Hermann Jacobi declares it to be "the first allegorical work in Indian literature."

Dr. Bellini, in the introduction of "Vasupujya Charita" says "The style is fluent, abounding in poetical conceits and aiming at different kinds of alliterations which seems to have been greatly relished by Jaina authors and readers."

Mr. Kathvati in his edition of "Kirti Koumudi" by Somesvaradeva says that "some of the reflexions on moral and political subjects are extremely well conceived."

Mr. Kestave in the introduction of "Hammira Maha Kavya" says "Nayachandra Suri's work as a poetical composition has considerable merit and deserves publication as a specimen of the historical poem so rarely met with in the range of Sanskrit literature."

As far as my information goes, no commentary on a non-Jaina Kavya by a Jaina scholar has been published. But it is certainly interesting to read commentaries on Raghuvansa or Meghaduta by a Jaina, side by side with a non-Jaina tika. The following list of Jaina commentaries is sure to be interesting to scholars, here present. On Raghuvansa, we have some four Jaina commentaries by (1) Dharmameru, (2) Sumati Vijaya, (3) Samayasundar and (4) Guna Vijaya Gani. The date of the last tika is just over a century and the last scholar is also the commentator of a number of other popular non-Jaina Kavyas. His commentaries so far as available are on "Kumarasambhava," "Khandaprasasti Kavya" and "Damayanti Champu," "Kumar Sambhava," has got another Jaina commentary known as "Balabodhini by Jinabhadra Suri. On "Nalodaya" we have one by Aditya Suri. "Meghaduta" has got 3 Jaina commentaries by Kshamahansa Mahima Sinha Gani and Sumati Vijaya. "Kadambari" has also 2 tikas, one by Siddhi Chandra and "Kadambari darpana" by Mandana Mantri. "Kiratarjuniya" has got one vritti by Vinaya Sundara and "Kiratarjuna dipika" by Dharma Vijaya. "Ghatakarpara," "Brindaban," "Sivabhadra" and "Rakshas" Kavyas has got Vrittis by Santi Suri. Two commentaries on "Magha" kavya are by Charitra Vardhana and Vallavadeba 'Naishad" kavya has

got 2 tikas, one by Srinatha and the other by Jinaraja Suri. "Naishad Prakas" by Srinatha, mentioned in Mitra's, "Notces of Sanskrit Manuscripts" is different from the commentary by Jaina Srinatha; the similarity being in name only. The commentary of Jaina Srinatha was composed during Akbar's reign and dated Samvat 1657 (A.D. 1600).

Apart from these commentaries we have such interesting kavyas as "Jaina Meghaduta" by Merutunga and "Jaina Kumara Sambhava" by Jaya Sekhara.

I may also mnetion here one poem called "Nemiduta," which does not bear the name of its author. It is an ingenious composition or Samasyapurti to the last charana of Kalidasa's "Meghaduta" describing the life of "Neminatha" the 22nd Tirthankara of the Jainas.

Commentaries on Brahmanical dramas (natakas and natikas) are not wanting. We have 3 commentaries on "Anarghyaraghava" by Jinaharsa, Narachandra and Devaprabha Suris. On "Karpurmanjari" we have commentary by Premarja. On "Probodha Chandrodaya" the Jaina commentary is by Ratna Sekhara.

Like the numerous treatises on literature proper as mentioned above, the Jaina classical Sanskrit literature is very rich in works on ceremonials and rituals. "Achara dinakara" "Acharapradipa," "Sraddha Vidhi" are some names on this head.

Like the Brahamanical Puranas, the Digambara Jainas possess a number of Puranas on the lives of the Tirthankaras and other important historical personages. The Jainas have got their own "Ramayana" and "Pandava Charitra."

The Jaina Sanskrit literature is also not poor in works on Astronomy, Astrology, Medicine etc., and some of these Jaina works are still very popular in Western India.

Lastly I should not omit to point out the most interesting instance of the genuine love for Sanskrit by Jaina scholars which is shown by their Sanskrit commentaries even on non-Jaina Vernacular literature. Dr. Tessitori in his introduction to Dingala Text Part I in the Bardic and Historical Sarvey of Rajputana at page 13 says. "The Sanskrit commentary (on Rajasthani Hindi Text) which incidentally, is the most valuable of all, was composed by a Jaina Vachaka Saranga, in V. S. 1671 etc."

With the insufficient material at my disposal I have not been able to do full justice to the subject. It is beyond doubt that the whole classical Sanskrit literature is much indebted to the Jainas and their Acharyas for preserving the Indian literary treasures in their Jnanbhandars for centuries of dark days. My object in this paper is to draw attention of the oriental scholars towards the vast untrodden field of Jaina classical Sanskrit literature and its wonderful possibilities and I shall consider my humble effort to be amply rewarded if it can awaken the curiosity of even a single scholar towards our classical literature.

The Jains of India as Vegetarians.

BY

Alexander Gordon.

(Hon. Secretary, The Mahavira Brotherhood or Universal Fraternity, London.)

THE pioneers of Jainism were the twenty-four Tirthankaras who kept before the people the Divine Wisdom which has been the foundation of all the subsequent beliefs and teachings relating to right conduct. The last teacher (the 24th Tirthankara), Mahavira was born about 600 years B.C., and was a true pioneer of Universal Brotherhood. The ethics of Universalism had never been placed before mankind with a greater enthusiasm than by Mahavira, and his influence had an enormous effect in inculcating the teaching "Ahimsa Paramo Dharmah" (Non-injury is the highest religion).

This particular tenet is a basis of the vegetarian principles. Mahavira urged all souls to realize that life constitutes a spiritual evolution implying continuity of progress. The power to achieve success is not a gift but is potential within each soul, and the realization of this power within proves to a progressive mind that existence is for a purpose. Such a soul at once perceives that the physical body within which it resides must be made clean and chaste during the soul's evolutionary journey.

Pioneers are ever misunderstood, and when the Jains of India proclaim that man as a flesh-eater continually perpetuates a traffic in elementary souls by having the animals purposely killed to whet the appetite and gratify the lower tastes and passions, it will be obvious to Western thinkers that the practice of Universal

Love is nô myth to the man or woman who has mastered the cravings of the physical body. Consequeutly the Jains are known as Spiritual Conquerors because their general habits of living conduce to release the soul from bondage. The souls who faithfully carry out that course of action are using their power of choice, which shall eventually create opportunities to enable them still further to rise above the dominating influences of the "Kingdom of Matter."

If we retard the spiritual evolution of the inner self within any creature by suddenly shattering into fragments the bodily form through which it manifests on this plane of existence, we cannot possibly be in harmony with the forces of spiritual progress. Mahavira knew that the progress of the soul would be greatly retarded if pity and compassion for beings on lower planes of manifestation were not shown by those on a superior plane. Therefore the slaying of animals for the purpose of obtaining food was strongly deprecated.

This principle of non-injury forms the basic condition or progress as regards the knowledge of "How to Live," hence the pioneers of all ages consider the purification of the soul's environment the first step on the path to liberation. Therefore, our work is to consider carefully the cells of which the human body is built, in order that the soul may inhabit the best possible form or vehicle through which it has to reveal its light, or divine qualities. This work of practising non-injury is not an acquiescence to inertia, but is at once an "act of creation," because of the soul's power of choice in thus endeavouring to alter its own environment. It means intense activity for those who are concerned with the control of the "foes of one's own household," which comprise many insidious influences in the form of pride, greed, lust and uncontrolled appetites of the physical body. Purity of food is a scientific necessity for the removal of these enemies that hinder the right evolution of the soul.

The realization of the fact that, whatever urges man toward a higher standard of conduct in his dealing with others must come from within, is the portal to the path that ultimately leads to the elevation and purification of human life.

Working from the centre within, the progressive soul becomes aware of the fact that all pioneers have been and are ever engaged

in the work of bringing about a state of freedom which will eventually release the human mind from the baneful effect of mental slavery, and at the same time shatter the heavy chains of habit and custom in the world of thought. The doctrine of "non-injury is the highest religion" is rational to any being who controls one of the worst types of desire embodied in the method of gratifying the appetites of the physical body by partaking of the flesh of other animals. The doctrine of universal kinship is essential for the emancipation of humanity, and it will be seen that the paramount need of the world to-day is a complete understanding of the law of love which can only be realized by the practice of those habits of life that cause no unnecessary pain to other living beings.

—*The Vegetarian Messenger. November 1921.*

The Trial of Mahatma Gandhi.

ONE of the most momentous trials the world ever witnessed took place in Ahmedabad on the 18th of March 1922. Mahatma Gandhi, the greatest personality in the world to-day, was tried, convicted and sentenced to six years' simple imprisonment for preaching disaffection towards the existing system of Government in India. His written statement and the Judgment on him are given below :—

The written statement submitted by Mahatma Gandhi :—

From Loyalist to Seditionist

I owe it perhaps to the Indian public and to the public in England to placate which, this prosecution is mainly taken up, that I should explain why from a staunch loyalist and co-operator, I have become an uncompromising disaffectionist, and Non-Co-operator. To the court too I should say why I plead guilty to the charge of promoting disaffection towards the Government established by law in India.

My public life began in 1893 in South Africa in troubled weather. My first contact with British authorities in that country was not of a happy character. I discovered that as a man and an Indian I had no rights. On the contrary I discovered that I had no rights as a man because I was an Indian. But I was not baffled. I thought that this treatment of Indians was an excre-

scence upon a system that was intrinsically and mainly good. I gave the Government my voluntary and hearty co-operation criticising it fully where I felt it was faulty, but never wishing its destruction.

Consequently when the existence of the Empire was threatened in 1899 by the Boer challenge, I offered my services to it, raised a volunteer ambulance corps and served at several actions that took place for the relief of Lady Smith. Similarly in 1906 at the time of the Zulu revolt I raised a stretcher-bearer party and served till the end of the rebellion. On both these occasions I received medals and was even mentioned in despatches. For my work in South Africa I was given by Lord Hardinge a Kaiser-i-Hind gold medal. When the War broke out in 1914 between England and Germany I raised a volunteer ambulance Corps in London consisting of the then Resident Indians in London, chiefly students. Its work was acknowledged by the authorities to be valuable. Lastly in India when a special appeal was made at the War Conference in Delhi in 1917 by Lord Chelmsford for recruits I struggled at the cost of my health to raise a corps in Kheda and the response was being made when the hostilities ceased and orders were that no more recruits were wanted. In all these efforts at service I was actuated by the belief that it was possible by such services to gain a status of full equality in the Empire for my countrymen.

The Series of Shocks

The first shock came in the shape of the Rowlatt Act, a law designed to rob the people of all real freedom. I felt called upon to lead an intensive agitation against it. Then followed the Punjab Horrors beginning with the massacre at Jallianwala Bagh and culminating in crawling orders and public flogging and other indescribable humiliations. I discovered too that the plighted word of the Prime Minister to the Mussulmans of India regarding the integrity of the Treaty and the Holy places of Islam was not likely to be fulfilled.

"Still fought for Co-operation"

But in spite of the forebodings and the grave warnings of friends at the Amritsar Congress in 1919, I fought for co-operation and working the Montagu-Chelmsford Reforms, hoping that the Prime Minister would redeem his promise to the Indian

Mussulmans, that the Punjab wound be healed and that the Reforms inadequate and unsatisfactory though they were, marked a new era of hope in the life of India.

But all that hope was shattered. The Khilafat promise was not to be redeemed, the Punjab crime was white washed and most of the culprits were not only unpunished, but remained in service and some continued to draw pensions from the Indian Revenue and in some cases were even rewarded. I saw too that not only did the reforms not mark a change of heart but they were only a method of further draining India of her wealth, and of prolonging her servitude. I came reluctantly to the conclusion that the British connection had made India more helpless than she ever was before politically, and economically. A disarmed India has no power of resistance against any aggressor if she wanted to engage in an armed conflict with him. So much is this the case, that some of our best men consider that India must take generations before she can achieve the Dominion Status. She has become so poor that she has little power of resisting famines. Before the British advent India spun and wove in her millions of cottages just the supplement she needed for adding to her meagre agricultural resources. This cottage industry so vital for India's existence has been ruined by incredibly heartless and inhuman processes as described by English witnesses. Little do town-dwellers know how the semi-starved masses of India are slowly sinking to lifelessness. Little do they know that their miserable comfort represents the brokerage they get for the work they do for the foreign exploiter, that the profits and the brokerage are sucked from the masses. Little do they realise that the Government established by law in British India is carried on for this exploitation of the masses.

A Crime against Humanity

No sophistry no jugglery in figures can explain away the evidence, the skeletons in many villages present to the naked eye. I have no doubt whatsoever that both England and the town-dwellers of India will have to answer if there is a God above for this crime against humanity which is perhaps unequalled in history. The law itself in this country has been used to serve the foreign exploiter. My unbiased examination of the Punjab Martial Law cases has led me to believe that at least ninety five

percent of convictions were wholly bad. My experience of political cases in India leads me to the conclusion that in nine out of every ten, the condemned men were totally ignorant, their crime consisting in the love of their country. In ninety nine cases out of hundred justice has been denied to Indians as against Europeans in the courts of India. This is not an exaggerated picture. It is the experience of almost every Indian who has had anything to do with such cases. In my opinion the administration of the law is thus prostituted consciously or unconsciously for the benefit of the exploiter.

The greatest misfortune

The greatest misfortune is that Englishmen and their Indian associates in the administration of the country do not know that they are engaged in the crime I have attempted to describe. I am satisfied that many English and Indian officials honestly believe that they are administering one of the best systems devised in the world and that India is making steady though slow progress. They do not know that a subtle, but effective system of terrorism and an organised display of force on the one hand and the deprivation of all powers of retaliation or self-defence on the other have emasculated the people and induced in them, the habit of simulation. This awful habit has added to the ignorance and the self deception of the administrators.

The Prince among the Sections

Section 124 A, under which I am happily charged is perhaps the Prince among the political sections of the Indian Penal Code, designed to suppress the liberty of the citizen. Affection cannot be manufactured or regulated by law. If one has no affection for a person or thing, one should be free to give the fullest expression to his disaffection so long as he does not contemplate or promote or incite to violence. But the section under which Sjt. Banker and I are charged is one under which mere promotion of disaffection is a crime. I have studied some of the cases tried under it and I know that some of the most loved of India's patriots have been convicted under it. I consider it a privilege therefose to be charged under it.

Disaffection A Virtue

I have endeavoured to give in their briefest outline the reasons for my disaffection. I have no personal ill-will against any single administrator, much less can I have any disaffection

towards the King's person but I hold it to be a virtue to be disaffected towards a Government which in its totality, has done more harm to India than any previous system. India is less manly under the British Rule than she ever was before. Holding such a belief I consider it to be a sin to have affection for the system and it has been a precious privilege for me to be able to write what I have in the various articles tendered in evidence against me. In fact I believe that I have rendered a service to India and England by showing, in Non-Co-operation the way out of the unnatural state in which both are living.

Non-Co-operation A Duty

In my humble opinion Non-Co-operation with evil is as much a duty as is Co-operation with good. But in the past Non-Co-operation has been deliberately expressed in violence to the evil-doer. I am endeavouring to show to my countrymen that violent Non-Co-operation only multiplies evil and that as evil can only be sustained by violence, withdrawal of support of evil requires complete abstention from violence. Non-violence implies voluntary submission to the penalty for non-co-operation with evil.

Resign or Inflict the Severest Penalty.

I am here therefore to invite and submit cheerfully to the highest penalty that can be inflicted upon me, for what in law is a deliberate crime and what appears to me to be the highest duty of a citizen. The only course open to you the Judge and the Assessors is either to resign, your posts and thus disassociate yourselves, from evil, if you feel that the law you are called upon to administer is an evil and that in reality I am innocent or to inflict on me the severest penalty if you believe that the system and the law you are assisting to administer are good for the people of this country and that my activity is therefore injurious to the public weal.

M. K. Gandhi.

The Judgement on Mahatmaji.

Then the Judge addressed as follows:—Mr. Gandhi,

You have made my task easy in one way by pleading guilty to the charge, nevertheless now what remains *viz.*, the determination of a just sentence is perhaps as difficult a proposition as a Judge in this country would have to face. The law is no respector of persons.

Personal Greatness.

Nevertheless it would be impossible to ignore the fact that you are in a different category from any person I have ever tried or I am likely to have to try. It would be impossible to ignore the fact, *in the eyes of millions of your countrymen you are a great patriot and a great leader.* Even those who differ from you in politics look upon you as *a man of high ideal and of noble and even saintly life.* I have to deal with you in one character only.

It is not my duty and I dont presume to judge or criticise you in any other character.

Must be subject to Law.

It is my duty to judge you as a man subject to the law who has by his own admission broken the law and committed what, to an ordinary man, must appear to be grave offences against the State. I do not forget that you have consistently preached against violence and that vou have on many occasions, as I am willing to believe, done much to prevent violence. But having regard to the nature of your political preaching and the nature of many of those to whom it is addressed, how you could continue to believe that violence would not be inevitable consequence, it passes my capacity to understand. There are probably few people in India who do not sincerely regret that you should have made it impossible for any Government to leave you at liberty but it is. I am trying to balance what is due to you against what appears to me to be necessary in the interests of the public and I propose in passing sentence to follow the precedent of a case in many respects similar to this case, that was decided some 12 years age.

A Happy Parallel

I mean the case against Mr. Bal Gangadhar Tilak under the same section. The sentence that was passed upon him as it finally stood was a sentence of simple imprisonment for six years. You will not consider it unreasonable, I think, that you should be classed with Mr. Tilak *viz.*, a sentence of two years' simple imprisonment on each count of the charge, six years in all which I feel it my duty to pass upon you I should like to say in doing so that, if the course of events in India should make it possible for the Government to reduce the period no one would be better pleased than myself.

Thanks to the Court

Mahatma Gandhi then spoke as follows:—

' I would say one word since you have done me the honour, of recalling the trial of the late Lokmanya Bal Gangadhar Tilak. I just want to say that I consider it to be the proudest privilege and honour to be associated with his name. So far as the sentence I believe is concerned I certainly consider that it is as light as any judge would inflict on me and so far as the whole proceedings are concerned, I must say that I could not have expected a greater courtesy.

Mahatmajees's Message

"I am delighted that heavenly peace reigned supreme throughout the country during the last six days. If it continues to the end of the chapter, it is bound to be brief and illuminating."

THE CALL OF JINAVANI.

Who will publish our Literature?

Jainism, Science and Truth are convertible terms. What Jainism has preached Science proves and what is not proved by Science can not be accepted for Truth.

From the day when evil thoughts entered the mind of man he began to scorn at things that were good, beautiful and true. When Ignorance waxed and began to reign supreme, Wisdom had to wane and retire. Jealousy, bigotry, arrogance and ignorance drove men, why! are even now driving them to hate Truth and fight against it. Being infatuated with evil passions men began to slight Truth and misread the teachings of Jainism, The Jaina Religion was misread, misunderstood, misrepresented, ridiculed and criticised. The opponents of Jainism not being sufficiently gifted with knowledge could not properly understand the sublime Truth: they got confused and hopelessly infuriated. They aimed at Truth to destroy it completely. How and with what effects? They carried boat-loads of Jaina Scriptures and threw them into the sea and rivers; they burnt libraries and took immense delight to see the flaming fire consume books of lore. What was the fate of the followers of Truth? They were tragically impaled and persecuted. Truth had to hide itself to escape destruction. Where devils hold pandemonium angels have no place. When false philosophies were loudly proclaimed and preached in the streets, Truth had to find place in dark cells and archives,

With the advent of the British Rule in India religious persecution subsided. The era of Renaissance and research began. European scholars and orientalists took to the study of Indian Religions and philosophies. The little knowledge of

Jainism they derived from a study of other religions kindled in them a desire to study Jainism directly. They asked and searched for Jaina Scriptures. Original and authoritative works were wanted. Authentic records of the teachings of Jainism were in the possession of orthodox Jainas and heads of Jaina mutts, who would not allow others to see, much less to touch, their books. There were people who were willing to lend their books but sufficient money could not be had to publish them. Ardent followers of Jainism were anxiously asking within themselves,—" Who will publish our Literature "? This was the one question and its echo was the answer throughout the length and breadth of India.

At last as if it were a response to this call there arose in the person of **SRIJUT KUMAR DEVANDRA PRASAD** of Arrah a great publisher of the Sacred Books of the Jainas. He was an ardent follower of the Blessed Lord Mahavira. He loved Jainism as his own life. His whole life was purified by selfless motives. No one has rendered more service to Jainism than what he has done within the brief span of his life which was meteoric.

In 1918 when he published " Dravya Samgraha " as the first Volume of the Sacred Books of the Jainas, all students of Jainism, and oriental scholars were extremely glad that the Dawn of Wisdom had appeared. Sri Tattvartha Sutra of Srimad Umasvami and Panchastikaya of Sri Kundakundacharya came out as the 2nd and 3rd Volumes of the Series. He had also published a number of books in Hindi for the benefit of our Hindi reading brethren. Whatever he has done is excellent and praisworthy. By his immortal services he has made all Jains deeply indebted to him. Having fulfilled his mission and shown us the way to propagate the eternal truths of Jainism, he departed from our midst last year and is now a dear guest and companion of the Gods. He is watching us from above, how

we appreciate his work and what arrangements we are making to continue his work.

After his death his favourite institution the Central Jaina Publishing House has also come to a dead stop. There is no successor to take up his work. It is not easy to find many Devendras. For the past one year the old question, "Who will publish our Literature" has again cropped up and is demanding an answer. Since no Devendra is coming forth, let all the Jainas join together and say, "*Ourselves.*" Let them all do what they can to revive and preserve their ancient Literature.

The task before us is very great. The Jaina Literature is vast and varied. It comprises all branches of science. There are masterpieces in Philosophy, Metaphysics, Ethics, Logic, and Jurisprudence unrivalled and unimpeachable by others. We have also Jaina works on Mathematics, Astronomy, Astrology, Chemistry and Medicine. There is no use of our vain boast that we have good and valuable works. Where are they? Of what use are they to us the Jainas and to others in the world, If we should live, our Literature should also live; if we should be recognised as the followers of an ancient and independant system of religion, our religious books should be made open to the world. We should make the Universities prescribe Jaina works for the curricula of studies. But in the first place we have to save our books from being worm-eaten or turned into dust and publish them in a well arranged series.

To do the work before us and to perpetuate the memory of Devendraji we are promoting in Madras a printing and publishing concern named **"THE DEVENDRA PRINTING & PUBLISHING Co."**

The fruition of our project depends on the co-operation we expect from our Jaina Brethren and the company will be registered as soon as there is an adequate response. With the literary awakening we see around us we have no doubt that we shall succeed in our enterprise.

The capital of the company will be Rs. 50,000 divided into 5,000 shares of Rs. 10 each payable as follows; Rs. 2 on application: Rs. 2 on allotment and the remaining Rs. 6 in three calls of Rs. 2 each at an interval of not less than 3 months between two calls. It is our desire that even the poorest should have an interest in the concern if they so wish.

It is proposed to found a Central Jain Library in Madras where manuscripts of ancient Jaina Sastras in Prakrit, Sanskrit, Hindi, Gujrati, Canarese and Tamil languages will be collected and preserved.

It is not too much to say that Madras with its past history and glorious traditions as a seat of Jaina Learning and Culture may become a proper centre for the publication of the Anekanta Scriptures. The city enjoys the peculiar advantage of being the meeting place of the Aryan and Dravidian culture and learning. We have ample scope and facility for printing works in Sanskrit, Prakrit, Tamil and Canarese. The demand for Hindi and Gujrati printing is also daily increasing. As such we hope to have a good lot of work to do in a Printing concern working on modern lines. And hence a reasonable dividend can be had on the amount invested.

If our venture should prove successful we intend publishing a Weekly in English to discuss all questions affecting the welfare of the entire Jaina community.

We earnestly hope that our Jaina Brethren would kindly cooperate with us and help us to successfully carry out our scheme, For forms of application for shares please apply to:— The Manager, The Jaina Gazette Office, No. 21, Parish Venkatachala Iyer Street, G.T., Madras.

C. S. Mallinath,
Editor, "The Jaina Gazette,"
Madras.

N.B. **Please circulate this among your friends.**

The Pearl Press, Madras